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For the

Station at Cape Town

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THE  
**MISSIONARY MAGAZINE**  
 AND  
**CHRONICLE,**

RELATING CHIEFLY TO THE MISSIONS OF

*The London Missionary Society.*

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

EAST INDIES.

KRISTNAPORE. PERIL FROM THE BOA CONSTRUCTOR.



The following account of the occurrence above represented has been communicated by the Rev. George Gogerly, Missionary stationed at Calcutta.

For three successive years, in the months of May and October, Bengal was visited with hurricanes from the S. E., which were attended with consequences the most lamentable. The sea rose upwards of 20 feet

above its usual level—the banks which confine the rivers Roonarain and Dummodah gave way, and the inundations which followed carried destruction through the whole of the south and south-eastern parts of

Bengal. Upwards of twenty thousand lives were lost, and the cattle, crops, houses, and stores, were all washed away. The country being a low plain, the tops of the houses were crowded with the sufferers, whilst the waters continuing to rise, mocked all the efforts made to escape, and the buildings and the people fell and perished together.

The inundation was so great that all the animals of the forest were for a time driven from their accustomed haunts, and forced to seek security in trees or elevated spots of ground. The serpent whose skin I have sent, was probably from this cause driven from the Soonderbunds, and found its way to the Missionary station of Kristnapore, which is situated on the north-western edge of those dreary forests. The master of the Mission school resided in a small native house adjoining the chapel compound; but on account of the effects of the inundation, which in a degree had reached that comparatively elevated spot, did not sleep in his own house, but spread his mat in the verandah of the chapel. Early the next morning, before it was light, he went into his house to procure some rice for his morning meal, and knowing exactly where to find it, he extended his arm toward the spot, and placed his hand on a large cold and slimy body. Horror-struck, he instantly retreated, and called loudly for help, declaring that some *mrto daiook, jontoo*, "death-giving animal," had taken possession of his house. Lights having been procured, the serpent was discovered coiled up and fast asleep. With long bamboos the people soon disturbed its slumbers, and inflicted a severe wound on the under side of its body. Erecting itself, and rapidly darting forward, it dispersed its adversaries; and though many attacks were made, it kept possession of the house for a considerable time. At length a rope with a noose was thrown in, and caught the animal by the neck, when it was dragged forth, and fastened to a tree. It being the day on which I usually visited the village, accompanied by brother L., I repaired to the place, and found the serpent considerably injured by the blows it had received. Imagining that it was nearly dead, we loosened the noose, and dragged the creature into the middle of the compound, where for a little time we left it, whilst we went into the chapel, to make arrangements for the services of the day, when to our surprise, by the cries of the people, we found that it was making its escape. Hastening to the spot, we observed that it had worked its body partly through the noose, and was only prevented from entirely effecting its purpose by the rope entering the wound on the under side of its body, before alluded to. Mr. L. immediately seized the rope, and tightened the noose, which, irritating the animal, it reared its body, and with widely

extended jaws, darted at our brother in a most frightful manner. Mr. L., however, by his activity, eluded the attacks of the animal; and, though pursued round the compound, kept possession of the rope until another noose was thrown over its head; and the re-captured animal was hung up on one of the pillars which support the roof of the chapel, and was there killed. It was apparently a young serpent, and not more than half the size to which it would have attained in a few years. It was eighteen feet long, and twenty-two inches in circumference. It could have swallowed a kid or a child with great ease.

The skin of this formidable animal is deposited in the Museum of the London Missionary Society, Blomfield-street, Finsbury.

Evidence of the suitability and efficiency of the native agency employed in India, for the propagation of the glorious Gospel, becomes increasingly abundant and satisfactory; from the latest communications on this subject, we select the following

AUTOBIOGRAPHY OF THE NATIVE READER, JONATHAN EDWARDS, OF BELLARY.

"I, Naigum, and all my family, were Roman Catholics, and worshippers of images. Being ignorant of the true God, and of the way in which I ought to serve him, I was ensnared in the devices of the adversary of souls, the devil; and, abandoned to the evil practices and lusts of this wicked and cursed world, was wandering in the ways of vicious indulgences and pleasures. In the year 1822, I entered into the employ of the Rev. Mr. Hands, (who is worthy of my esteem and love,) as a servant. He gave me a portion of the holy Scriptures, which I daily read; some of the things of which it spoke I understood: but much darkness was upon my mind. In 1828, the Rev. Samuel Flavel came to Bellary, and I began to attend to his preaching, which after some time made an entrance into my heart, for he preached the Gospel very clearly. He distinctly proved that there was only one true God, and pointed out the true way of life. He showed that Jesus was the Saviour of sinners who should come into the world, and did come, and that no one could obtain the pardon of sin and heavenly happiness but through him. These things being powerfully preached by him, I was led by the Holy Spirit, with some other members of my family, to see the deceitfulness of this world, and all its pomp and show; that this was indeed the dominion of Satan, and the high road to destruction and hell. I could not find in the Roman Catholic religion any proper way of salvation; none could or would teach me how to get pardon, and I did not see any way in which the people

who went to their chapel differed from the heathen, for they were all worshippers of idols, and lived in sinful ways. I determined to forsake all; I believed the living God; I was much distressed, because while I did not know him I had done many wicked things to offend him. I received the Sacrifice, the Son of God, whom God in infinite mercy sent to die for me; and I have endeavoured to serve him as far as I am able, looking for his coming to judge the world, when I hope with him and through him to be received to heaven. I was spoken to by the Rev. Messrs. Hands and Reid, about becoming a teacher, of which I was very glad; I had tried to speak to others of the true way, when I had time, but now I

rejoice to be able to give my whole time to it. It is to Christ I look to lead me, and help me; for I am too weak. I have a firm desire to lead a good life, but am unable; but he is able to keep me, and bring me to heaven. I wish to live in this work, in which I have more and more pleasure. God has commanded us not to put our light under a bushel, but to let it shine before men; and I desire to show to others the true way of salvation. I was received into the Church in 1831.

"Thus has the great Triune Jehovah, Father, Son, and Holy Ghost, had compassion on me, a poor, wretched, and worthless sinner; and to his name be, through all eternity, the highest praise. Amen."

## CHINA.

### MISSIONARY VOYAGE ALONG THE NORTH-EAST COAST.

From the deep solicitude with which the vast population of China are now regarded by the Christian world, the following notice of a Missionary expedition, performed in the latter months of the past year, by the Rev. W. H. Medhurst, accompanied by an American Missionary brother, along the north-east coast of China, will be perused with lively interest, especially as new beams of hope seem to be penetrating those thick clouds of spiritual darkness, which have for so many ages brooded undisturbed over the teeming multitudes of immortal beings which crowd the surface of this mighty empire. The circumstances under which Mr. Medhurst commenced his voyage have been already announced to the public. After its close, he thus writes, in a letter dated Nov. 1, 1835, addressed to the Foreign Secretary:—

"*Lintin, China,*

1st November, 1835.

"I have the pleasure to inform you, that I have just returned from my voyage along the north-east coast of China in health and safety. We started in the American brig *Huron*, which was chartered for the purpose, carrying nothing but books, and a little rice, on the 26th of August, and got up to the Shantung promontory in sixteen days. There we went ashore, and walked through the villages, distributing books and conversing with the people, for about a fortnight or three weeks. From thence we went to Shang-hae, in the province of Keang-soo, and subsequently to Che-keang and Fokien, going on shore at different places in all these provinces, and distributing books without hinderance. Towards the north the people were shy, and some of them refused our books; but the farther we came south, the more desirous did they appear of obtaining tracts; and in several places so eager, that they nearly pushed us down in striving to obtain them. In no instance have we been injured or insulted, nor even ordered away: only on one occasion, an old general in Shantung advised us to relinquish such expeditions, as they would occasion us much trouble and expense, and in his opinion were quite unnecessary. I have kept a journal of occurrences during the voyage, which I shall have great pleasure in forwarding to the Directors, as

soon as I can get it arranged and prepared.

It will be interesting, as a record of our labours, and success in distributing tracts, but will necessarily be brief in descriptions of the country and people, as our stay was short, and our course rapid. I was obliged to economise time, in order to reduce the expense as much as possible; and having one principal object in view, I tried to secure that, whatever else failed. The result of the trial has been, that the coast of China is perfectly accessible, at any imaginary point, from the borders of Cochin China to Manchow Tartary, for a mere visit on shore, and a ramble through the villages, in order to distribute tracts and converse with the people. Civility will always be met with; in most instances an eagerness for books will be observed, and sometimes the most hearty good-will experienced. The mandarins told me repeatedly, that their orders from Government were always to treat strangers with politeness, and to supply them with necessaries at the public expense, but to get them away as soon as possible. Thus myriads of tracts and Bibles may be poured into China at any time and place; but the stay of the distributor must be brief, and his intercourse with the people extremely confined. I think it entirely out of the question for a Missionary to attempt taking up his residence in any part of China, except Canton, or to penetrate far into the interior by roads or rivers; indeed, I ques-

tion whether he would be allowed to remain on shore, even a few days, without molestation. Diurnal visits, therefore, in different places, at certain intervals, just to distribute books and depart, seem to be all that we can attempt at present, along the coast of China. Still this is much; and when we consider what was effected in Europe, by means of books, at the period of the Reformation, we cannot doubt that suitable publications, drawn up so as to be intelligible and interesting to the Chinese mind, and judiciously distributed, will in the end do something towards reforming and enlightening the inhabitants of this extensive coast. The undertaking is, however, difficult, sometimes dangerous, and at all times expensive. The present voyage, though considerably aided by a Christian merchant of Canton, will cost about 400*l*. The Directors will, I trust, readily perceive, that the object was altogether worthy the expense; for, independent of the circulation of 6000 portions of the Scripture, and 12,000 tracts, the information procured, and the experience obtained, will be of essential importance in conducting Missionary operations in this quarter in future. It has been the first instance of a decidedly Missionary ship going up the coast; and the pleasing results will, I hope, induce the undertaking of similar operations in successive years, until some effect be produced in the population of this vast empire.

“The persecution of the printers of Christian books in Canton is still prosecuted with vigour; and Keuh-a-gang, one of our Chinese converts, has very narrowly escaped being apprehended. He is now on board a ship at Lintin; but his son has fallen into the hands of the police, and will with difficulty be delivered, if at all. Thus, while the Gospel finds an opening in one part, it is obstructed in another, and our faith and patience are still tried; but we know who presides at the head of all earthly affairs, and who can bring good out of seeming evil. So we can say, with David, ‘Though the earth be removed, yet will not we fear, for the Lord of hosts is with us.’”

#### ANECDOTE OF DR. MORRISON.

Genuine and universal Christian benevolence was one of the most prominent characteristics of this honoured individual. No call of philanthropy came to him unheeded which it was in his power to attend to. The following is one among many instances.

In 1829, a party of Chinese navigators, among whom was one Teal Kung Chaou, were navigating a vessel near the coast, with fourteen passengers and property on board; when the majority of the crew rose, and, for the sake of the property, murdered the passengers, with the exception of one indi-

vidual, who escaped to land. Teal Kung Chaou had been no party to the crime, he having endeavoured to prevent its perpetration; but, upon the survivor’s making known the transaction to the magistrates on shore, the whole of the crew, including Teal Kung Chaou, were arrested and convicted, on evidence which was afterwards found to be insufficient by the law of China. However, identification was all that remained to be done, after conviction, previous to execution. Accordingly the court was solemnly opened for the purpose of identification, and foreigners of distinction were permitted to be present; the prisoners were then called in, and produced in cages, and were all identified by the survivor of the murdered passengers, as *participes criminis* in the transaction, excepting Teal Kung Chaou, who, when he stepped out of his cage, was seized by the surviving passenger, and thanked for his service, in having, amid the slaughter of his associates, saved his life. Yet no attempt was made by the Chinese present to obtain a reversal of the sentence of this man. Leang-a-fa, who had accompanied Morrison, expressed a desire to attempt it; but he could not command sufficient attention. Perceiving this, Doctor Morrison himself stepped forward, and eloquently advocated the poor man’s cause, in Chinese, with such ample reference to Chinese legal authorities, as procured the release of Teal Kung Chaou, and obtained for the Doctor very many high compliments from the chief Judge, and the applause of the whole court. According to Chinese usage, the redeemed captive presented a formal letter of acknowledgments to his deliverer, at whose feet he could not be prevented from performing the accustomed homage of bumping head.

*Education in China.*—The Government of China encourages education among the youth of that country by rewards and honours; and many books are written by learned men to stimulate the scholars to diligence and perseverance by precept and example. The following are instances given in one of their books of the latter kind:—

*Cheyin*, when a boy, being poor, read his book by the light of a glow-worm, which he confined; and *Sun Kang*, in winter, read his book by the light reflected from the snow. Though their families were poor, they studied incessantly. *Chu-mai-chiu*, though he subsisted by carrying fire-wood round the town to sell, yet carefully read his book: at last he became capable of and filled a public office. *Lunie*, whilst watching his cattle in the field, always had his book at hand, suspended to the horn of a cow. *Sun King* suspended his head by its hair to the beam of the house, to prevent his sleeping over his books.



## SIBERIA.

## AFFECTING DEATH OF ONE OF THE FIRST BURIAT CONVERTS.

The reception of the Truth amongst the idolatrous Buriats has been slow and silent. The Missionaries sent by the Society with the message of the Gospel to Siberia, have not been invigorated in their efforts by beholding any rapid or extensive development of that heavenly life, which instrumentally they have laboured to bestow.—They have been otherwise favoured: the decisive fruit of their endeavours, although unmarked by abundance, has been characterised in all its extent by genuineness and durability. The Buriats who have thrown their idols to the owls and bats, and accepted Christ as their only Saviour, are indeed few in number; but their profession of the truth has been unstained by inconsistency; and they have borne unequivocal testimony to their love of the Redeemer, in the face of obloquy and persecution, by unwearied exertions to make known to their countrymen the salvation of Jesus.

The "Missionary Chronicle for October, 1834, contained a short account of a Bariat Convert, who, at seventeen years of age, renounced the polluting religion of his nation to embrace the pure hopes and bright realities of the Christian Faith. In the course of last year, this pious and interesting convert was removed from earth, and Mr. Swan expresses the firm assurance that his spirit is now joined with the fellowship of the saints in heaven.

Persuaded that it will be acceptable to our friends, we present them with a short notice of his death and its attendant circumstances, as related by Mr. Swan; including the account of his conversion to Christ.

In May, 1834, Mr. Stallybrass, who was then stationed at Khodon, in a letter addressed to the Directors, wrote as follows:—respecting

*THE CONVERSION OF BARDU.*

"In communicating to you an account of what may be regarded, I hope, as the beginning of a work of grace upon the hearts of those Buriats, I shall commence with one in his seventeenth year, named Bardu. He is from a remote district, and having, about two years since, been provisionally directed hither, he declared his wish to be received as a scholar. From his manners and dialect, he was as a Galilean among the other boys, and soon became an object of their ridicule. His application to learning was uncommonly great. About the close of the last year, I found his mind considerably affected by the truths which he had heard from time to time, and I took opportunities of calling him aside to converse and pray with him. His knowledge is necessarily limited, but I hope

his heart is sincere. He has made application for baptism; and in a conversation I had with him on the subject, his views appear consistent. He did not expect to cleanse himself by it, but in it to avow himself a disciple of Christ.

Bardu has been informed of what he must expect from his unbelieving countrymen if he became a follower of Jesus; and he already begins to experience the effects of his open avowal of Christianity. Having abandoned the worship of idols, he has been reproached, reviled, and expelled from their houses: but he seems perfectly unmoved by these insults; and I trust he has not only relinquished the adoration of idols, but begun to worship and serve God in spirit and in truth.

Thus wrote Mr. Stallybrass, in 1834. Bardu, the Bariat Convert, appears to have held fast his profession of Christianity, without interruption, to the period of his death, which took place during the past summer. Mr. Swan, under date 30th June, 1835, thus notices the event:—

## DEATH OF BARDU.

You will be concerned to hear that Bardu has finished his earthly course. The circumstances leading to his death were peculiarly affecting; but his endurance of affliction, his persevering faith and hope in the Redeemer, even to the last, gave satisfactory evidence that he was prepared to depart, and be with Christ.

He was the first of the scholars who paid serious attention to the Gospel. By his open avowal of being a disciple of Christ, and by his refusal to worship the gods of

his fathers, he had rendered himself very obnoxious to the lamas, and other zealous devotees of Shigemoni. Towards the end of last winter a lama\* one day beat him severely on the head, and immediately after he began to complain of being unwell. Violent headache and a considerable degree of fever ensued; various means were resorted to for his recovery, but without success. The fever continued for a number of weeks, and his strength gradually sunk. He was removed

\* A priest.

to the tent of an uncle, living in the neighbourhood, hoping that the change might be beneficial. A native doctor of some skill had been applied to, by whom he was placed under a course of medicine. He however continued to get worse; until his friends, fearing he would die, began to talk of having recourse to some of their heathenish rites, as the best means of saving his life. He would not suffer any such arts to be used; and afraid lest, against his will, any superstitious ceremonies should be performed, he begged to be brought back to us. To this his friend readily consented, saying that he was now *ours*, both in body and soul; and that they gave him up to live and die as a disciple of the Saviour we preached.

He was carefully brought back, and although extremely weak, did not appear to suffer much from the removal. The native doctor, however, still gave him hopes of recovery, and prescribed some medicine. This made the boy cling to the hope of life; he said distinctly, however, that he was not afraid to die, but would rather live, if it were God's will, that he might honour and take care of his parents. But on the morning of the day on which he died, perceiving that his end was approaching, I told him again, as I had done before, that he must give up all hopes of recovery; and I then had some very satisfactory conversation with him on the subject of his faith and hope.

Shortly before his death I said to him, "Should you die now, where will your soul go?" "To heaven." "Who will receive it there?" "God." "On whom do you trust for salvation?" (with much emphasis) "On Jesus Christ." "If God had not in his providence brought you hither to learn about that Saviour, what would have become of you?" "I should have lived in sin, and gone to hell when I died."

Violent pain and almost incessant coughing rendered it very difficult for him to speak; but his mind continued perfectly clear and calm, until within a few minutes of his death. His pulse was already fluttering, and his extremities beginning to grow cold, when I heard his dying words, as now related. About one o'clock, his breathing became gradually softer, like that of one falling into a gentle slumber, until nearly two, when almost imperceptibly it ceased.

Thus fell asleep in Jesus one whom, I hope, we may regard as among the first-fruits of the Buriat nation gathered into the Saviour's kingdom; and who may be said to have fallen a martyr to the cause of Christ; for I have little doubt on my own mind, that the blows on the head which he received from the enraged lama were the cause of his death.

We endeavoured to render the solemn event beneficial to his fellow-scholars and others; and many tears were shed when he was laid in a grave near the spot where the remains of our beloved sister, the late Mrs. Stallybrass, await the resurrection morn.

Tikshi, another of our dear young men, whose name you have heard mentioned before, read over the grave, with a faltering voice, part of 1 Cor. xv., "*It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power;*" &c., and I spoke a few words to the people assembled, founded on that passage. It was very touching, and at the same time highly encouraging to our minds, to hear one converted Buriat, who firmly trusts in his Saviour, thus joining in the funeral service, while we committed to the dust the body of another young Buriat, who had died in the faith.

## WEST INDIES.

PRAYER AND SERMON OF THOMAS LEWIS, AN AFRICAN PREACHER IN BERBICE.

Towards the close of last year, Mr. Howe, the Missionary at Hanover Chapel, Berbice, forwarded some gratifying information respecting the diffusion of the Gospel among the negroes in that colony. He particularly alludes to an African, a member of his church, who is distinguished for piety and intelligence, and for the purchase of whose freedom many of our friends will recollect the required sum of money was lately contributed at a Missionary meeting held in Union Chapel, Islington. Mr. Howe adverts with warm expressions of joy and satisfaction to a prayer offered, and a characteristic sermon delivered, on an emergency, by this converted negro, to a numerous assembly of his race. The substance of both, which is here subjoined, was noted down at the time; Mr. Howe thus explains the circumstances by which they were elicited.

"A few Sabbaths ago," Mr. Howe writes, in a letter dated Hanover, Berbice, Nov. 1835, "It was my turn to supply Fearn and Brunswick Chapels. Having no other means of supplying my own people, I asked

a negro, who has long been a valuable assistant, to sing, read, and pray, with the people, after the time of instruction.\* His

\* The people are taught on the Sabbath to read the Scriptures.

prayer and remarks on the Scriptures he read were so devotional and striking, that Mrs. Howe took out her pencil and wrote down a part of his prayer and remarks. I will give you first his prayer, or rather it must be regarded only as a part of what fell from his lips. I will give it in the broken English in which it was spoken.

#### THE PRAYER.

“O Lord God Almighty, thou are we Maker and we preserver. We entreat thee to hear we. We not worthy; but, for Christ's sake, hear we. Thou are good to we. O Lord, thou give we all that we want; food and raiment, and every good thing come from thee, our Creator and Preserver. Give we dy grace in we heart, that we may fear and love thee. Help we not to put trust by we own righteousness. Help we to keep thy commandments. Help we, O Lord—we poor sinner. We nothing worth—we sin every day. Help we this day. O Lord, be with we at this time. Send thy Holy Spirit to teach us. If we read thy word from year to year if thou not give us thy good Spirit to instruct we by the meaning of what we read, it can't profit we. Help we to do thy will, and turn from sin. Bless all men. Help those that married to keep the promise they make, even the marriage vow. Help husbands to love their wives, and wives to reverence their husbands. Help we all to live good and walk in the right way. O Lord, I not worthy to speak to this people. I poor sinner. I no know nothing; but beg thy good Spirit to teach me, and make me sensible by what I read, that I may know how to instruct dem, who come to me for teach. We thank thee, O Lord, that thou send the blessed Spirit to we: and that thou give we thy minister to instruct we. O Lord, we pray for him. Bless him, give him patience with we. Give him more knowledge every day. Send thy Holy Spirit to help him in this great work. Bless him, O our Father, because, when he in his own country, his heart pity poor sinner; and he left his family to come to teach we this great Word. Lord, bless him. Make thy word to prosper in his hand. O Lord, we pray for we good king and we good governor. Help them in the great work they have to do. Bless them and make them wise. O Lord, bless them good gentlemen in England. Bless them with every blessing. Keep them in thy work. Help them to pray for we. Give them every good thing. O Lord, put it into their heart to send this blessed Gospel to our own country, even to Africa. Strengthen their hands. Let them not weary in doing good. O Lord, make plenty more ministers come over to teach we poor sinners. O Lord, bless our good old mi-

nister who first come to this country to teach we A and B. O Lord, bless him now he get old; make him strong; give him every blessing and encouragement. For his sake, have mercy upon this country. Give him long life to work for thee. Bless all his family. Forgive all we sin; for we sin enough; and help we to live to thy glory, for Christ our Redeemer's sake. Amen.”

“After he had prayed with and for the people, he read the sixth chapter of Romans, and then spoke to them on the 22nd verse more particularly. In reading his address, Mr. Howe remarks, you must recollect, that what I have sent is only a small part of what he said to the people. He was speaking to them for one hour; and Mrs. Howe informs me, that there was the most fixed attention and the deepest interest excited in the minds of the people.

#### THE SERMON.

*But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*  
—Rom. vi. 22.

“My brothers and sisters, our minister is not here to day; he is gone to Fearn. We very sorry to miss him even for one Sabbath; but we not too greedy. Them poor people at Fearn not get minister for three Sabbaths; so he gone to speak to them. I not able to speak much. My tongue is heavy with English. I too not know any thing; but what God tell me to say to-day that I will speak; and I pray God to open we heart and help we to understand his blessed word.

“I read in this 6th chapter of Romans, 22nd verse, about being made free. Plenty of you crazy about the *free* what our good king going to give us in six years; but this verse not mean that free. No, it mean a better free than that—being made free from sin. When you get this world free, you have to member about eat, about clothes, about house; but not so the free God give. God make we free from sin. He change we heart. He make we his servants. He provide every thing for we salvation; and when we come to dead, Jesus Christ say, In my Father's house are many mansions. Jesus Christ himself prepare house for we in heaven. But this free from sin is everlasting free. I can't explain all I feel about this free from sin. You know this world free must have an end; but God's free is everlasting. You know what everlasting mean. I feel in my heart what it mean. But I cant' speak it so good. Everlasting mean something neber, neber, neber done. I hope God will have mercy on we, and change we heart, and make we free from sin, that we may have

everlasting life. We read in this 22nd verse about bearing fruit unto holiness. What do you think bearing fruit mean? I think it mean that when you say you turn from sin, you turn true, not half-half; that you forsake all sin and do good; and if for true you turn, then you will bear holy fruit. You will love one another; not only your friend or your countrymen, but every body, even dem that you enemy; you will bear patience with one another; you will be faithful both to God and you massa. You will try best to do you work, same as when you massa eye on you. You will have a humble heart; you will have kindness and love in your heart to every one. You will have faith in the Lord Jesus Christ; this is bearing fruit unto holiness. Some of you say—we want baptise; but me look, me no see such fruit. What good den baptise do you. Me no care even if dem tie rope to your foot, and dem haul you in this riber Berbice, dat got so much water. If you no forsake you sin, baptise can't help you. Water can't wash away we sin. We must pray to God to change we heart; and we must try to keep his commandments, and to bear holy fruit. I frighten many of you wish baptise; and no bear good fruit. Every tree must bear fruit good or bad. What you think now, if when you got you ground, you take one tree you member. It one sweet orange tree, you take em—you dig you ground; you clear the grass; you plant em; you dung em; you mind em so good. Now when you think to pick sweet orange from em, orange come sour. What will you do? You say he bear fruit; but he no bear good fruit, therefore you will cut him down, and throw him away; even the root self you will burn. You can't suffer one bit to stop in you ground. So will God do with dem, who take up dis great work, and put it down; they bear fruit, but it is bad fruit. It is not fruit unto holiness. O, I pray to God every day that he will help we with this great work. I hope you will all take frighten, for it very bad not to bear fruit unto holiness. I entreat the Lord to have mercy on we poor sinner; and to give we his Holy Spirit to instruct we, and to cleanse we heart, and to help we to keep his commandments."

The labours of this sensible, pious, and devoted negro, among his fellow-apprentices, have long been regarded by the Missionary as exceedingly valuable. His influence with his own countrymen is great, and his teaching and example on the estates to which he belongs have been attended, under the Divine blessing, with the

happiest results. The purchase of his time for the remainder of the apprenticeship may be expected, not only to prove a welcome boon to himself, but a means of encouragement to the Missionaries, and of comfort and extensive spiritual benefit to the apprentices in Berbice.

#### JAMAICA.

##### OPEN-AIR PREACHING IN KINGSTON.

Open-air preaching has been successfully commenced by our Missionaries in this city, and the result of the trial supplies them with ample encouragement, as often as their own strength and other engagements will allow, to spread the curtains of the tent, and proclaim, beneath the shade it affords, the glad tidings of salvation.

We give below the substance of a communication from Mr. Wooldridge, dated Kingston, March 12, briefly describing the first efforts of the kind made by our brethren.

Last Saturday, writes Mr. Wooldridge, we erected our tent upon the ground now legally conveyed to us for the Society, and registered as a place of worship. Though no public notice had been given of our intention and time of preaching, a multitude of people assembled on the spot, and I had the great delight of consecrating it solemnly to God, while the rising sun was pouring forth his early beams.

I began by singing the nineteenth Psalm, "Behold the glorious sun," and felt animated by the evident sympathy with which many that were present united in the sacred melody. I remembered, too, that about the same time the churches of Britain, who had spread this tent over us, were assembling or assembled in the act of worship, and perhaps specially remembering us at the throne of grace. I went to the spot fatigued by the labours of the preceding day, but found there a refreshing from the presence of the Lord, which enabled me to return, glad and grateful, to my home.

Mr. Brainsford preached in the afternoon, when the concourse of people was still larger, and we have left the tent standing for service to-morrow, when we doubt not a still greater number will crowd beneath its shadow. This has been the first attempt at out-door preaching in the city; but I do not intend that it shall be the last.

Next Wednesday we shall open a large room which is now furnished, and Mr. Coultard and Mr. Zorn (one of the Moravian brethren) are engaged to preach. Thenceforth our operations in the city will be more regular, and the tent will be found serviceable in the regions round about.

BURYING A HINDU WIDOW ALIVE WITH THE CORPSE OF HER HUSBAND.



Wr. Ward, speaking of this revolting practice, as even more repulsive to the feelings of humanity than that of the suttee, remarks: "When, therefore, a widow of this tribe, the weaver caste, is deluded into the determination not to survive her husband, she is buried alive with the dead body. In this kind of immolation, the children and relations dig the grave; after certain ceremonies have been attended to, the poor widow arrives, and is let down into the pit. She sits in the centre, taking the dead body in her lap, and encircling it with her arms. The relations now begin to throw in the soil, and after a short space, two of them descend into the grave, and tread the earth firmly round the body of the widow. She sits a calm and unremonstrating spectator of the horrid process. She sees the earth rising higher and higher around her without upbraiding her murderers, or making the least effort to arise and escape: at length the earth reaches her lips,—covers her head. The rest of the earth is then hastily thrown in, and these children and relations mount the grave, and tread down the earth upon the head of the suffocating widow—the mother!

The engraving in this page represents a Hindu widow burying herself alive with her deceased husband. The dead body is clad in the man's usual attire, and the woman, in her weeds, reclines on his left, with her right arm passing round his neck, and her left arm raised for the purpose of giving the signal to cover her with the new cloak, which two men, her nearest relations, have ready for the purpose. Another man seems to be offering her some beverage in a small vessel; others are bringing her sandal wood, sweetmeats, and baskets of flowers, to strew over the living and the dead, and others are filling the grave. The musicians, with their various instruments, and the spectators with their vociferations, are seen rending the air; not, indeed, to drown the poor creature's cries, for she is represented as a passive victim to their superstition, but to stun her senses and cause her to forget her awful situation. The following instance of this crime is related by an eye-witness: "A young woman lost her husband, and resolved, without hesitation, to bury herself alive with the body. Benevolent Christians represented to her, both the dreadful character of the crime she was about to commit, and the utter inutility of the sacrifice to the departed spirit of her husband; but all the arguments and entreaties which Christian principles and the feelings of humanity could suggest, were urged in vain. She had been taught to believe that, by voluntarily dying with her husband, she would expedite his transit to some unknown region of bliss, and herself bear him company. Every attempt to persuade the infatuated creature to live, whether for the sake of her family, or her own soul, appeared only to cause her the more to exult in her resolution to die; humane exertions to dissuade her were continued to the last, even while the awful cere-

mony was proceeding, but without the least symptom of a favourable impression being produced on her mind. When the pit was dug, and the dead body lowered into it, she walked round several times, repeating the formalities which the priests dictated to her, and scattering about, as she went along, sweetmeats, parched rice, flowers, and other trifles, for which the spectators scrambled. When these preliminary rites were finished, she descended into the grave, amid the din of barbarous music and deafening shouts of applause. Having taken her seat, and placed the head of the corpse in her lap, she gave the signal to throw in the earth. I forget whether she had a son old enough to take part in the horrid scene, in which case he would be the principal actor; but otherwise, her nearest male relatives, as chief mourners, would take the lead, and throw in the first baskets of earth. For some time the grave filled but slowly, as the deed of death was perpetrated with appalling deliberation, and the relations continued to throw in garlands, sandal wood, and other trifles, with the mould that was gradually covering the bodies. When it rose to her breast, the woman raised her left arm, and was seen to turn round her fore-finger as long as it was visible, even after her head was covered. That, however, was a very short time, as the earth was thrown in hastily as soon as the head disappeared, and her relations jumped in to tread it down and smother their wretched victim." It is with pleasure we state that this horrid practice was prohibited by the government some years ago, and has, it is believed, ceased in the parts of India under British rule.

### PROGRESS OF THE MISSIONARY CAUSE ON THE CONTINENT.

THE growth of a Missionary spirit among the Protestant churches of Europe strengthens our hopes of the wide and rapid diffusion of the Gospel of Christ. It is also to the friends of the Redeemer, in every place, a source of grateful joy, as an indication of the revival of genuine piety among those churches themselves, and a most efficient means of promoting a similar revival in others around them. On these grounds, as well as on account of having had the pleasure of witnessing, and of aiding, in some degree, their earliest endeavours, we cannot but take a lively interest in the Missionary movements of our brethren on the Continent. United as we also are to some of them, by strong and peculiar ties, arising from companionship in labour in the same fields, as well as by fraternal affection and sympathy in one common cause, we very cordially rejoice with them in the measure of Divine favour which has attended their exertions; and are persuaded a brief notice of some of their proceedings will be gratifying to the friends of Missions in this country.

#### THE PARIS MISSIONARY SOCIETY.

The twelfth Anniversary of this Institution was held in Paris on Thursday, April 21st, 1836.

The meeting was opened by singing and prayer.

The president of the Society, Admiral Ver-Huell, Peer of France, spoke in a very affecting manner of the Missionaries.—He bore them all in his heart, he loved them, and spoke of them as if they were members of his family.

The Report stated the gratifying facts that Missions excite increasing interest in France. Every year the needful resources meet the demands; and it is obvious that most of the contributors present their offerings with joy. The following are among the pleasing instances of this which the Report supplied. A poor woman had acquired, by hard and unremitting toil, the sum of 25*l.* sterling, which was her only worldly property. "Cannot these hands, which have hitherto furnished me with a subsistence—cannot they still, with God's blessing, provide for my trifling wants?" demanded she; and then devoted to the Society the entire produce of her earnings,

reserving only a scanty provision in case of sickness.

The mother of a family desired, on her death-bed, to leave to the Society a token of the affection she never ceased to cherish towards it; and her husband wrote word, when remitting the sum of 62*l.* 10*s.* sterling, that the fulfilment of this her last will was one of the greatest consolations that could be afforded to him. A senior pupil of the Missionary Institution, being forced by serious illness to renounce the hope of carrying the Gospel to the heathen, just before his death, divided his small patrimony between the Missionary Society and the Evangelical Society.

The receipts, which have exceeded, by 268*l.* 2*s.* 1½*d.*, those of last year, amount to 1892*l.* 3¼*d.* (last year, 1623*l.* 18*s.* 1½*d.*) The disbursements have been 2248*l.* 6*s.* 11*d.* (last year, 1113*l.* 10*s.* 10½*d.*) The cash balance is 1419*l.* 16*s.* 3*d.*

The monthly prayer-meetings are attended by increasing numbers in France; and a growing attachment to the object in connexion with which they are held, is manifest.

An abundant blessing rests upon the

Missionary work in Southern Africa. Eleven converted heathens already furnish evidence of the effect of the labours of the Missionaries. Besides these, thirty candidates are catechised and instructed, with a view to baptism.

Referring to the Missionary prayer-meetings, one of the speakers stated, that at Nismes the first monthly prayer-meetings drew an immense concourse; the largest edifices were insufficient; but they walked by sight. At the end of some months the crowd was dissipated, and the Auxiliary was reduced to its true strength, and its true and constant friends. These were saddened, and filled with apprehensions for the very existence of the Society; but in that misgiving, they also walked by sight; for friends have not failed; ladies' associations have been formed; and Nismes has sent to the Mission-house two pupils, one of whom is destined for the work in the South of Africa.

Females have become valuable auxiliaries at Nismes. Some young persons there have formed a religious library, the works of which are let out, and the produce is devoted partly to the purchase of new books, and partly for subscriptions to the Missionary Society. It is a good example to follow.

Among other pleasing facts, the Report of the Female Missionary Society of Paris stated, that the interest felt by Christian women on behalf of the Heathen is on the increase in France. In many places they have been engaged in working garments to send out to the Missionaries, or for the use of those who are about to go forth. Here a swarm of bees; there the produce of a tree; here a mercantile speculation; there a brood of chickens, have been consecrated in simplicity of heart to the cause of God. The Report also referred to the touching words which were lately used by the mother of one of the Missionaries, who said, "May the Saviour give me grace to love the Missionary work, not for the love of my son, but for the love of souls." After having cited many facts, the Report shows how the conformity of spiritual life gives birth, in Christian women, to a sacred friendship, of which no other worldly relation can give any idea. Faith is the attracting influence, and unites them closely, when every thing would tend to separate them. The receipts of the Female Society amounted within the present year to 151*l.* 9*s.* 8½*d.* sterling.

Another of the speakers declared that the Society was a powerful means for reviving the churches of France; and this reaction is evident amongst them.

The Society at present employs nine Missionaries, all of whom are stationed in the South of Africa.

We rejoice in the progress of the Paris Missionary Society. May the revival of

godliness in her churches enable France soon to take that part in the evangelisation of the world, which her high position in other respects among the nations of Europe would enable her to sustain.

#### THE SWEDISH MISSIONARY SOCIETY.

This Institution, the establishment of which we hail with sacred pleasure, was formed at Stockholm, on the 6th of January, 1835. It had for years been a desideratum with many pious persons of all classes in that country. The publication of a well-conducted monthly paper, called the "*Missions Tidning*," or Missionary Gazette, which was first published in July, 1834, greatly contributed, under God, to draw the attention of the public to the subject of Missions. The first public Missionary prayer-meeting at Stockholm, at which the Bishop of Gothenburgh officiated, was held in the English chapel, Rev. G. Scott's, a place affording accommodation to about 500 persons. This place having become too small, another, more spacious, called "*Erikhuskyrkan*," was opened for these services on the 5th of April last, when the prayer-meeting, it is said, was immensely crowded.

The appeal, which, in the course of last year, the Directors of the Society addressed to the bishops and consistories, requesting them to encourage the people generally to consider and to do their duty, was not made in vain. There is not a province in the whole kingdom from which something has not been contributed towards the sacred object.

Up to the end of March last, more than 5600 rix dollars banco were collected, and as the Directors did not find themselves able to commence any immediate operations, and yet were desirous to do something for the furtherance of the Gospel in the heathen world, they resolved, in accordance with the rules of the Society, to make donations to such foreign societies to which they considered the Swedish Missionary Society to be more specially related. Consequently, at a meeting, held on the 30th of March ult., the following grants were voted, viz.: to the Missionary Institution at Basle, 150*l.*; to the London Missionary Society, 100*l.*; to the Wesleyan Missionary Society, 100*l.*; and to the Moravian Mission, 300 rix dollars.

In the early part of the present year the following truly Christian letter, dated Stockholm, December 4, 1835, was received by the Directors of the London Missionary Society.

"ESTEEMED FRIENDS.—Having, in the fear of God, and with a sincere desire to promote His glory, commenced a Swedish Missionary Society, we consider it our duty thus officially to communicate with you on the subject, and respectfully and affection-

ately to claim affinity with brethren, who work the work of God, as we also desire to do.

"Long have the faithful in this land sighed in secret places, and earnestly prayed to see the day, when the church of Sweden would take a share in the benevolent exertions of such as sought the evangelisation of the heathen; but had to content themselves with individually contributing to existing Missionary institutions in other lands, and rejoicing that some of their countrymen had gone forth, 'not counting their lives dear unto themselves,' that they might cry, 'Behold the Lamb of God!' in regions 'where Christ had not been named.' But still, a combined effort was wanting, till the 6th of last January, when the foundation of the above-named Society was laid. Some time after, the royal sanction was obtained to our rules, and the way being thus opened, we exerted ourselves to make the cause known throughout the length and breadth of the land; the results are far more encouraging than we had anticipated; already we have received subscriptions and donations to the amount of 3500 rix dollars banco, (or nearly £300,) a sum insignificant, certainly, when compared with the income of your Society, yet so great, considering the general poverty of our countrymen, that we are constrained to 'Bless God for that the people have been able to offer willingly after this sort.'

"Besides the general reason for desiring intercourse with you, arising from the oneness of our objects, we have special cause to view your society with fraternal feelings,

when we call to mind, that our esteemed and dear brother, the Rev. C. Rahmn, has been honoured with a place among your zealous Missionaries; and by his connexion with your Society, has acquired such an acquaintance with Missionary affairs, as renders him very serviceable to us, as corresponding Secretary for the London Auxiliary to our Society.

"We shall be greatly encouraged by such intercourse with you, as you may be disposed to afford us; and should we have it in our power, in disposing of the funds intrusted to our management, to give you unquestionable evidence of the respect and confidence we entertain with reference to the London Missionary Society, it will afford us sincere pleasure.

"May 'the Lord of the harvest send labourers into his harvest.' May He 'say to the north give up, and to the south keep not back,' yea, 'bring his sons from far,' till all flesh together see his salvation. Amen!

"Commending this infant cause to your friendship and fervent prayers,

"We are, esteemed Friends,

"Yours, sincerely in the Gospel,

"COUNT ROSENBLAD, President.

"COUNT FRANC SPARRE, V. President.

"J. W. WALLIN, Bishop, D.D.

"CARDINAL ARFWEDSON.

"S. OWEN.

"LIEUTENANT K. KEYSER.

"JOSEPH WALLIN, D.D.

"A. PEREREAON.

"GEORGE SCOTT, Foreign Secretary."

## HOME INTELLIGENCE.

### NEEDED SUPPLY OF MISSIONARIES.

MR. EDITOR,—You have, I doubt not, already received proofs of the great satisfaction which the new arrangement, in regard to the *Missionary Chronicle*, has given to the Society at large. Amongst other advantages which the new plan will afford, one will probably be, that it will admit the occasional insertion of short communications upon interesting points on the Society's affairs. A point more important than that adverted to in the enclosed paper, connected as it stands with the proceedings at the Anniversary, cannot be found; and if it shall appear to you that the insertion of it will promote the object at which it aims, the writer will derive great satisfaction from having sent it to you.

A FRIEND.

### CONSIDERATIONS SUGGESTED BY THE LATE ANNUAL MEETING.

The intention of Religious Anniversaries is not effected when the transactions of the day are, however, happily closed. Such meetings stand in the relation of means to an end; and they have failed essentially, if those who attended them carry away no further impression than that of the pleasure they enjoyed during the proceedings. The Resolutions, passed with so much solemnity, are not mere matters of form; they contain declarations and pledges, seriously binding on the consciences of those who have supported them, and often involve obligations that can only be redeemed by earnest endeavours to give them effect, during the year then opening. Each vote



is an act of devotedness to *the Object* it embraces; and the feeling of every one who has supported it ought to be, "I have this day lifted up my hand to the Lord—I cannot go back." It is not till Missionary and other Annual Meetings are thus regarded, that their "goodness" will be more substantial than the "morning cloud."

Let these considerations be directed to an object, in itself of the highest importance—one which formed a leading part of the Resolutions of our late anniversary—and one which was carried (if that be any criterion of sincerity) with the most fervent feeling. The Directors announced the urgent need of a large addition to the number of their Missionaries; and their desire to send out FIFTY, during the ensuing year, if they could be found. How was this communication treated? The meeting, as one man, responded to the call, by expressing regret, that owing to the want of suitable persons, "not one Missionary had been sent, through the past year, to INDIA;" and then, by a solemn Resolution, "*called upon all friends, and especially pastors of churches, and tutors of seminaries, to come to the help of the Society, at this most urgent crisis,*" in furnishing the needed supply.

Had, then, this expression of Christian feeling no import beyond that of being one of a series of Resolutions forming the routine of the day? Shall it stand recorded as a "vain oblation?"—better, better far, if not a hand had been held up in its favour. What, then, must be done? The *vow*, for such it was, must be performed; or, if it fall to the ground, it must not be for want of effort. Two months have already passed since it was uttered, and what has been done? How many, besides those that were present, have, in the meantime, by a heartfelt approval, given their personal sanction to the Resolution? Indeed it may be said, that all the churches forming the Society are pledged, by those who represented them, to give it effect. Let, then, every member of the Society, every one who prays, "Thy kingdom come," ask himself, What share have I in the solemn obligation? To not a few among younger ministers, advanced students in the schools of the prophets, and other persons fitted for the work, the inward response will be, "*Go thou.*" But, let not this be the *only* voice that such individual shall hear. Let ministers and fellow-Christians say, to many whose personal feelings might keep them back, "The eyes of the church are upon thee." It is, indeed, not to be doubted that the growing ripeness of the harvest now demands, and will increasingly require, on the part of the churches, active energies for the supply of "labourers" beyond any that have hitherto been employed; and it is reasonable to expect that some systematic plans will be, nay, *must* be, formed, for supplying that present and most urgent need in the labour of Missions,—*an adequate provision of qualified men*. Possibly it will be found that there are impediments to be removed, in various ways. Candidates for the ministry may have to learn that their "call" to that office, and their self-devotion to it, cannot be limited, *ad libitum*, to the service of the churches at home; and that the future invitation of their elder brethren in the ministry, on a conviction of their possessing the requisite qualifications to enter the Missionary field, is equally a part of the primary "call." The halls of education must throw open their doors, and not limit admission to those who restrict their services to the churches at home; and the friends of Missions must feel the obligation of contributing, with that view, far more largely than they have yet done to the support of Institutions affording needful preparation to the rising ministry. It will be futile to leave the charge of giving the necessary education to the increased body of Missionary students to the limited means of any Missionary society. When to these provisions are added the watchful attention of ministers and churches over the rising generation, and the (to be hoped for) readiness of families to surrender to the work such of their members as the Lord may incline to offer themselves; and especially when, in answer to prayer, the Lord shall pour out his Spirit abundantly upon his people, it may be assumed that the supply of faithful and able Missionaries will be adequate to the need.

But God has said, that he must "be inquired of," by the churches, for these

things; and their great Head seems to have made a special and striking command on the very subject under attention—hitherto, it is to be feared, too lightly regarded—“Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” In short, to be successful, the work must begin there; and when Christians in their closets and families, churches in their social meetings, and ministers in their associations, make the needed supply of qualified Missionaries a specific subject of their intercessions, accompanied with suitable endeavours, it may be hoped and expected that many, whom feebler efforts would leave in inconsiderate repose, will, when they hear the churches exclaim, “Whom shall we send?” rouse themselves, and answer, “Here am I, send me.”

Amongst the latest communications on the subject of the publication of the Missionary intelligence of the Society in its present cheap form, is a letter from an esteemed friend in Berkshire, enclosing ten pounds, to be divided equally between the Colonial and London Missionary Societies. In concluding his letter, he thus writes:—“This donation is probably owing to the reading of your Penny Missionary Magazine, and after adding that he had obtained another donation from a friend on similar grounds, expresses his conviction, that an increased public attention to the cause of Missions will arise from the publication.”

ANNIVERSARY SERMONS  
BEFORE THE  
LONDON MISSIONARY SOCIETY,  
WEDNESDAY, 11th of MAY.  
Ps. lxxii. 17.  
SURREY CHAPEL.  
Rev. H. GREY.

The preacher proposed to offer a few remarks on the *perpetuity, felicity, and universal extension* of the kingdom of Christ.

1. After referring to the eternal purpose of God with respect to this kingdom, to its foundation as laid in the death and resurrection of Christ, and to its victorious progress after the effusion of the Spirit on the day of Pentecost, and again at the era of the Reformation; he contrasted with its stability the transitory character of all human governments, and of all that has been effected by legislation, philosophy, and false religion. If the idolatry of China and Hindustan, and the imposture of Mohammed, boast of an extended duration, they owe this distinction only to the semi-barbarous condition of the countries where they prevail, to the apathy and dulness of intellect which they foster, to the suppression of research and inquiry, and to the absence of those awakening anticipations with which Christianity stimulates the mind to the investigation of truth, and fixes its aspirations on the perfection and blessedness of immortality. Their own essential characters convict them of utter instability. The light of knowledge at once exposes their falsehood and absurdity.

2. The *felicity* of Messiah's kingdom is derived from blessings of a spiritual nature, that can be rightly estimated only by a spiritual mind. After describing the wretched state of a soul alienated from God, destined to perpetual disappointment here, and to the fearful effects of unsubdued depravity hereafter; the preacher appealed to those who had felt the poison of sin, but found healing in the cross, for the exceeding preciousness of the blessings and promises of the Gospel.

3. As to the *destined universal extension* of Christ's kingdom; the infidel asks, “Why was not this kingdom, and the revelation that makes it known, universal from the beginning? Why did the God of the whole earth confine his favour for many ages to the descendants of Abraham, and, leaving other nations in darkness, restrict the light of heaven to the little province of Judea?”—In answer to their questions, opposite inquiries might be suggested. Was God under any obligation to restore to man the blessings he had voluntarily forfeited? Was there any necessity compelling him to give his Son to die for a lost race, or to renew by repeated communications the assurance of that mercy? But, in fact, Divine revelation *was* originally universal, commensurate with the necessity that called it forth. The promise of a Redeemer was given to our first parents as a sacred trust for the benefit of mankind, no more limited than the institution of the Sabbath. The right of Sacrifice was no restricted application. The covenant made with Noah was communicated to his descendants as the inheritance of the human race. If Divine revelation was not universal in ancient times, those who incurred the loss must bear the blame. If its light has been withdrawn from any region where once it shone, the advantages that have been abused, and the privileges which have been frustrated, remove all charge of unfaithfulness and inconsistency from the Dispenser of blessings. And if revelation bear to this day the character of a limited benefaction, does not the reproach attached to this circumstance fall on us who have so long had the guardianship of the Gospel treasury? To whom did

Christ, in commanding that his Gospel should be preached to every creature, commit the fulfilment of the command? Has he forsaken the earth since his bodily presence was withdrawn from it? or, has he left himself other agents and representatives in it than the living band of faithful witnesses and true adherents that every age enlists to the standard and identifies with his cause? How was it that the work of evangelising the world, so rapid in the apostolic age, came so soon to a stand? How was it that the progress of the Reformation, at first so bright and victorious, met so early an impassable barrier? The disappointing event is certainly to be ascribed, not altogether to the inscrutable sovereignty of God, but to a decay of faith, and zeal, and charity in the Church. The deadness of former times has imposed upon us an accumulated obligation, has reserved for us the more honourable service. By the light of Scripture, and the consenting judgment of all who view human affairs through its medium, we know that we are far advanced in the third era of the world's duration. In this, as in the former periods, the last stage will probably be the most crowded with incidents, the most enriched with animating expectations. Prospects open, and events thicken, as the vessel draws to her port; as the well-sustained conflict closes in victory. There is much to be done; many and mighty works to be achieved! and limited time for their performance. The 1260 days assigned to Antichrist and the false prophet are nearly summed up. The tenth part of the City has long ago fallen: what remains, trembles for existence, waiting the shock of that entire European Asiatic revolution—the earthquake spoken of after the pouring out of the seventh vial in the 16th chapter of Revelation—that will shatter and break in pieces the frame and bulwarks of human power, and scatter their wreck to the four winds of heaven.

The preacher then referred to the distinguishing privilege of Britain, in the possession of so large a share of civil and religious liberty, as imposing peculiar obligations. He expressed his conviction that, in the happy period when true religion shall have a wide or universal prevalence, the Church will be more distinguished by harmony of doctrine and fervour of charity, than by sameness of external regulations. The Episcopal, and Presbyterian, and Independent forms of church government may possibly run parallel with the duration of the Church on earth, insinuating themselves more or less readily as they are found to accord with the national customs or civil government of the countries into which Christianity is introduced—but no community of Christians can expect to transport the exact platform of its arrangements across the world, or to

plant representative daughters, formed precisely on its model, on the banks of the Ganges, or the Orinoco. After alluding to the success which had attended the Society's efforts, and illustrating the purifying effects of Missionary undertakings upon the Church at large, recalling men's minds from the externals to the essentials of the Gospel, he concluded with an exhortation to increased liberality and renewed exertions, in the spirit of faith and prayer.

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ENCOURAGING BEGINNING OF THE  
LABOURS OF THE YEAR.

Viewing at the commencement of the year, on which they entered at the Annual Meeting, the claims of their Missions in the eastern and western hemispheres, the Directors of the London Missionary Society felt their need of more than an ordinary measure of the Divine blessing and guidance. So powerful was this impression, that on assembling for the first time after the Anniversary they appointed a meeting for special prayer, in relation to the state of the Missions, and the arduous duties before them. The meeting was numerously attended. A sense of the necessity of greater efforts, and yet of entire dependence on God, together with hallowed and devotional feeling, were largely experienced, and will, it is hoped, be followed by every needed communication from Him from whom every good and perfect gift proceeds.

In contemplating the increased resources which the projected efforts of the year would demand, the Directors were greatly encouraged by receiving at the time a communication from GEORGE DAVENPORT, Esq., a letter written on the 12th of May, after retiring from the public meeting, announcing a Donation of £1000, (3 per cent. Stock.) After speaking of the pleasure it would afford him to have a native teacher bearing his name, employed as long as the Society may exist, Mr. Davenport thus concludes his letter—"And under the humbling conviction of having neglected to support the London Missionary Society in times past with either my purse or my prayers as I ought to have done, I trust that in times to come I shall not cease to wrestle earnestly for its prosperity, that it may be made the means of greatly extending the kingdom of our Lord and Saviour Jesus Christ."

The Directors could not but derive encouragement from the above communication at such a season; and it is their firmly cherished hope that, influenced by various considerations, and chiefly by the constraining love of the Saviour, the labourers required will be found ready to engage in the enterprise, and the funds necessary to carry forward the great work will be supplied.

## TO BRITISH CHRISTIANS.

"Freely ye have received, freely give."

O CHRISTIANS of England!  
Redeemed and forgiven!  
As ye wait for your crowns  
In the kingdom of heaven—  
For the joys and the glories  
That never shall fade;  
Whose measureless price  
On the Cross hath been paid!  
Why shut ye the ear?  
And why close ye the eye?  
The heathen are perishing—  
List to their cry!  
Awaken! come forth!  
With one mighty accord  
Bring your silver and gold  
To the help of the Lord!

Withhold not from Jesus—  
Attest your new birth—  
Send his messengers forth  
To the ends of the earth.  
Send *many*—nor cease  
Till the ranks be complete;  
Give strength to their arms,  
And give wings to their feet!  
His Spirit will plenteously  
Pour out the rest,—  
His empire shall triumph,  
And earth shall be blest:  
Then, Christians, come forth!  
With one mighty accord  
Bring your silver and gold  
To the help of the Lord!

## NOTICE.

ESSEX ANNIVERSARY.—The annual meeting of the Essex Auxiliary will take place, (D. V.) on Thursday the 21st, in the Rev. R. Robinson's Meeting-house, Witham. The Sermon will be preached by the Rev. G. Clayton, of Walworth; and Dr. Philip, from South Africa, with Mr. Campbell from India, is expected to plead the great cause to which they have both been so long and so honourably devoted.

## RETURN OF MISSIONARIES.

Rev. Edmund Crisp and family, from Madras, arrived in improved health, at Portsmouth, on the 9th of June, per Mary Anne, Capt. Tarbutt.

Rev. Henry Nott, and Mrs. Nott, from Tahiti, in London, on the 19th of June, per Courier, Capt. Dennis. Mr. and Mrs. Nott's health was very feeble when they embarked, but has been greatly restored by the voyage.

Rev. James Read, of the Kat River Settlement, arrived in London from the Cape of Good Hope, on the 14th of June. Mr. Read's health has also been improved by the voyage.

## ARRIVAL OF MISSIONARY OUTWARD.

Rev. Giles Forward and Mrs. Forward, at Berbice, on the 27th of March, 1836, per Highbury, Capt. Falconer.

## LETTERS RECEIVED FROM MISSIONARIES, &amp;c.

SOUTH SEAS, 1835 and 1836.—Tahiti, Rev. G. Pritchard, Oct. 14, and Feb. 9; Eimeo, Rev. C. Pitman, Nov. 13; Huahine, Rev. C. Barff, Oct. 29, (two letters); Raiatea, Rev. C. Barff, July 23, and July 27; Rarotonga, Rev. A. Buzacott, Nov. 21; Rev. C. Pitman, Nov. 26; Marquesas, Rev. G. Stallworthy, Aug. 27; Parramatta, Rev. S. Marsden, Jan. 27; Sydney, Rev. W. Miller, Nov. 24.

ULTRA GANGES, 1835 and 1836.—Macao, Rev. W. H. Medhurst, Aug. 20, Dec. 31, and Jan. 9; Malacca, Rev. S. Dyer, Nov. 27; Batavia, Mr. William Young, Jun., Dec. 2.

EAST INDIES, Calcutta, Rev. G. Gogerly, Dec. 18; Rev. A. F. Lacroix, Dec. 24; Rev. T. Boag, Dec. 13; Rev. Messrs. Boag and Lacroix, Feb. 6; Chinsurah, Rev. G. Munday, Dec. 17, and Feb. 3; Berhampore, Rev. J. Paterson, Journal (no date); Rev. M. Hill, Sept. 11; Benares, Rev. W. Buyers, Dec. 29; Surat, Rev. A. Fyvie, Dec. 15; Rev. W. Fyvie, Jan. 1; Madras, Rev. E. Crisp, Dec. 26, and Dec. 31, (two parcels of letters), Jan. 15; Rev. W. H. Drew, Jan. 12; Vizagapatam, Rev. J. W. Gordon, Jan. 4, and Jan. 18; Cuddapah, Rev. W. Howell, Jan. 2, and Jan. 7; Chittoor, Rev. J. Bildebeck, Dec. 30, and Dec. 31; Belgaum, Rev. J. Taylor, March 3; Rev. W. Beynon, Dec. 28; Bangalore, parcel of documents, dated Nov. 28; Rev. C. Campbell, Jan. 11; Rev. J. Smith, Jan. 3, and Jan. 6; Quilon, Rev. Messrs. Mault and Thompson, Dec. (day not specified); Coimbatore, Rev. W. B. Addis, Jan. 4.

RUSSIAN EMPIRE, 1836.—St. Petersburg, Rev. E. Stallybrass, April 7—19.

MEDITERRANEAN, 1836.—Cooper, Rev. J. Lowndes, April 12.

SOUTH AFRICA, 1835 and 1836.—Cape Town,

Rev. Dr. Philip, Feb. 2, Feb. 12, April; Rev. J. J. Freeman, Feb. 11, Feb. 14, Feb. 20, Feb. 26, March 26, March 31; (two letters,) April 8; Mr. R. Kitching, March 1; Mr. J. Cameron, March 11; Caledon Institution, Rev. H. Helm, Dec. 1; Pacaltsdorp, Rev. W. Anderson, Feb. 2; Port Elizabeth, Rev. A. Robson, Jan. 14; Bethelsdorp, Rev. J. Reed, Jan. 26; Graham's Town, Rev. J. Monro, Jan. 12; Theopolis, Rev. C. Sass, Oct. 15; Rev. F. G. Kayser, Jan. 4; Philippolis, Rev. G. A. Kolbe, Oct. 20; Griqua Town, Rev. Messrs. Wright and Hughes, Dec. 10; Rev. J. Hughes, Feb. 13; Rev. P. Wright, Jan. 12; Steinkopf, Mr. M. Wimmer, Aug. 12.

AFRICAN ISLANDS.—Madagascar, Rev. D. Johns, Nov. 21; Rev. E. Baker, June, 27; letters from Natives, dated in June last.

WEST INDIES, 1836.—Jamaica, Rev. J. Woodridge, March 12, April 18, April 19, April 20, and April 23; Rev. John Vine, March 10, and April 23; Rev. W. Allervey, March 13, and May 1; Rev. C. Brainsford, April 20; Rev. M. Hodge, March 30, April 9, and April 26; Rev. W. G. Barrett, April 26; Rev. W. Slatyer, April 26; Mr. Howell, March 22; Demerara, Rev. J. Kettle, March 3; Rev. R. B. Taylor, March 10; Rev. C. Rattray, March 11, and March 14; Rev. C. D. Watt, Jan. 22; March 15, April 2, and May 2; Rev. J. Scott, March 10, April 1, and April 21; Demerara, Missionaries, March 30; Berbice, Rev. John Wray, March 10, March 11, March 16, April 14, and April 22; Rev. J. Howe, March 7, March 11, March 12, April 12, April 14, and April 20; Rev. S. Hayward, April 1; Rev. J. Mirams, April 26; Rev. G. Forward, March 31; Rev. S. Hayward, April 6; Rev. D. Kenyon, April 20, and May 6.



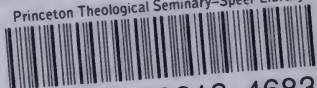
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